

- I. (section I) Multiculturalism (social and educational) as response to cultural diversity
  - A. Social and individual importance of cultural identities.
  - B. Multiculturalism and "recognition": the harm of misrecognition through internalization
  - C. Recognition as a human need
  
- II. "Recognition" and "identity"
  - A. Recognition: a brief history
    1. Honor and traditional social hierarchies (26-27)
    2. Collapse of traditional hierarchies and the rise of democracy (26-27)
    3. Democracy, dignity, and equal recognition (27)
    4. Universal need for recognition (34-35); was always there but pre-modern society conferred it so the need was not noticed
  
  - B. Identity: a brief history
    1. Authenticity
    2. Being in touch with individual uniqueness
    3. 30: Herder's contribution (cf. DuBois)
      - a. Individual level
      - b. 31: cultural group level
    4. 32: Individual identity as "dialogical", not "monological"
      - a. Fantasy of pure personal independence (33-34)
      - b. My own identity depends on dialogical relations with others
    5. 36: Importance of recognition in forming identity
      - a. intimate level
      - b. social level
    6. Damage of withheld recognition: 2 forms [Taylor does not distinguish these]
      - a. Not seen (cf. Alcoff)
      - b. Devalued (cf. DuBois & Alcoff)
  
- III. (section II) The politics of equal recognition in the public sphere (2 directions from "equal dignity")
  - A. 37: "politics of equality/equal dignity": Universal rights and entitlements based on shared human characteristics (e.g. Kant [41]: equal rationality)
    1. Dispute whether to include economic rights along with political ones, in relation to not creating 2<sup>nd</sup> class citizenship
  
  - B. 38: Recognition of distinctness/"politics of difference" [Cf. Parekh]
    1. E.g. giving special and distinct rights to aboriginal groups (Taylor calls them "bands") to protect against forces that would undermine cultural survival, integrity, or autonomy
      - a. Taylor's critique of Kymlicka (p. 40-41, note 16)
    2. Distinctness recognition sometimes uses universalist language, thus confusing the politics of equality with the politics of difference (38-39)
  
  - C. 40: Affirmative action as "level playing field" (hence an equality value) vs. cultural distinctness preservation, a difference value
  
  - D. 42: Equal potentiality principle, and its application to culture: Bellow's remark about Zulus

E. 43: The complaints of the politics of equality and the politics of difference against each other: discrimination v. homogenization